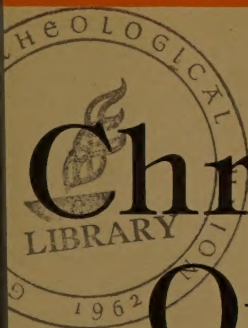


MAY 22 1978



# Christian Order

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## A LETTER TO YOU

Dear Readers,

In very thoughtful fashion, some of you have apologised for having to be reminded that your subscriptions were due. There is no need to do this. Reminders are sent out automatically to everyone. They have to be. I should apologise to those few who have received reminders after paying their subscriptions in advance. This has been due to the massive inflow of subscription renewals, along with new subscriptions these past few months. It has been difficult to keep up with it all. Neither have the cold weather, strikes and the 'flu exactly helped. We have tried our hardest to avoid confusion, but some has come in. It could be called the price paid for success; but it is hard on those who have to pay it. Once again, I apologise to them.

The greatest help that can be rendered to myself and my small staff is that renewals should be sent in without delay; on the first reminder, if possible. The same applies to those who wish to cancel their subscriptions, as they have every right to do. It is only necessary to write "cancelled" against your name and address on the reminder-letter and return it in the envelope provided. That is all. Prompt reply to reminders saves us here a mountain of work and much expense.

There are replies still to come in from reminders sent out during the past month or so. It would be a great act of kindness if those who have not yet done so would reply when they read this.

My most sincere thanks to those who have helped so much recently by replying so promptly.

Very sincerely yours,

Paul Crane, S.J.

*Cum permissu Superiorum*

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*Christian Order* is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

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# Christian Order

EDITED BY

Paul Crane SJ

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## Firm Ground: Fine Hope

THE EDITOR

COMMENT in the secular press on the Pope's visit to Puebla was predictably partisan. The *Guardian* saw him with regret as confining the Church to the sacristy; the *Telegraph* with joy as banishing his priests from the market-place. In each case, nonsense. How could the Pope do such a thing—against the background of his Predecessors' teaching for the last ninety years or so, to say nothing of his own experience as a Bishop in Communist-dominated Poland for the last two decades? None—not even the great Primate of Poland himself—was more determined in his resistance to Communist aggression against man and his rights than Bishop Wojtyla. The Pope at Puebla had no intention whatsoever of confining the Church to the sacristy or banning her priests from public life. He showed this in his words. His point throughout was simple and true. It needs to be taken to heart. The Church could go into the market-place with *total* effect only to the extent that she carried Christ there, along with the *whole* of His teaching. She has no need of false prophets or any watered-down version of His words. This was the one thing required. True it is that the Gospel cannot be dissociated from human development and, indeed, human liberation. It is equally true that it cannot be confused or identified with, confined to either. Both are contained as consequences—at once logical and inevitable—of that new life in Christ which the Church



alone can give to men. Let that be given with total integrity and without fear; let the whole Christ be preached and the rest will follow. The basis of true liberation is there in Christ; its realization is dependent on the integrity of those who preach Him. (Speaking for myself alone, if I may in this context, without impertinence, I would add that, far too often in the past, it is precisely this integrity that has been lacking in those meant to bring the good news of the Gospel to men. This is why the poor have remained oppressed; in this very real sense they have not had the Gospel preached to them; Christ whole and entire has not been made their's.)

It was the greatest pity that the press commentators did not take their cue from the very first words spoken by the Holy Father on what may be called South American soil. The occasion was a sermon preached in San Domingo, capital of the Dominican Republic, during an open-air Mass he celebrated before a congregation of 300,000 which included the country's President. This is what he said after reminding his listeners that the Faith had not been brought originally to the Island as something unrelated to the lives of its inhabitants. He said that the Church was the first to advance the claims of justice and defend human rights in the new lands that were being colonized by Spain and Portugal. He reminded his listeners of the two great pioneers of human rights and international law, the Dominican, Bartolomeo de las Casaa and Francisco de Vitoria. Then we went on and I quote his own words :

"They could not dissociate preaching the Gospel and human development : and that is a lesson which is still valid today. But for the Church the two cannot be confused nor can the former be fully expressed in the latter as some seem to think today. This would be to close to man the infinite spaces which God has opened up for him. It would be to falsify the real and complete significance of evangelisation which is, above all, the announcement of the good news of Christ our Saviour.

"The Church, with its knowledge of humanity, faithful to the signs of the times and in obedience to the pressing invitation of the last Council, wishes today to continue her mission of faith and defence of human

rights, inviting all Christians to devote themselves to the construction of a world that is more just, more human, more habitable, which is not closed in on itself, but open to God. To make this world more just means, among other things, making sure that there are no children without food, without education and without religious instruction, that there are no young people without appropriate training, that there are no peasants without land to live on where they may develop with dignity, that there are no workers ill-treated or with their rights curtailed, that there are no systems that allow for the exploitation of man by man or man by the State, that there is no corruption, that there is no superabundance of riches for some and undeserved poverty for others, that there are no families disrupted, disunited or disregarded, that there is no injustice and inequality in the implementation of justice, that there is no one without the protection of law, and that the law protects all equally, that force does not prevail over truth and right, but rather that truth and right prevail over force, that economics and politics do not smother humanity.

“Do not be content with this your human world, make a world more explicitly divine, more according to God’s mind, ruled by faith and by what faith inspires in the way of moral, religious and social progress. Do not lose sight of the vertical orientation of evangelisation : it is strong enough to free man because it is a revelation of love, the love of the Father for man, for all men and for every single man, the love revealed in Jesus Christ, ‘God so loved the world that he sent his only begotten Son so that all who believe in Him might not perish but have eternal life’.”

Well did the *Tablet* (3/2/79) comment; “The Pope’s words will surely be the *leit motiv* of the Conference (of the South American Bishops at Puebla) and the theologians of liberation could hardly wish for a more forceful presentation of their views”. It added with reason that the South American dictatorial governments had never been so authoritatively exposed and condemned before the world at large.

It is in the light, then, of these words, spoken at San Domingo, that the opening address given by the Holy Father to the Conference of South American Bishops at Puebla should be not merely read, but studied. To give readers the opportunity of doing this, we have decided, despite its length, to print in full Pope John Paul's address on that occasion. It is a masterly piece of work. A discourse is not a sermon. The audience of neither is similarly composed. It is one thing to establish principles and set guide-lines for an immediately ensuing, top-level and lengthy conference of a continent's episcopate; quite another to speak from the heart to the mass of a country's people. San Domingo was from the heart. Puebla, inevitably, had to be from the head; but the core of its message can be understood best, I think, in the light of the words spoken at San Domingo. Let readers be the judge of that. It is my belief that all Catholics of good will—Progressives and Traditionalists alike—will find in the Pope's words at Puebla firm ground for the realisation of their finest hopes.

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## THE PRIMITIVES

They put their Maker in the wall;  
They took Our Lady from her shrine;  
They said: "This is the People's Church—  
It's Primitive—it's Yours and Mine.

What's that you're saying, Mr. More?  
You don't *want* to be Primitive?  
But we are 'with it', Mr. More,  
This is the Only Way to Live.

Come now, dear Sir, be sensible;  
No-one will hear you, though you shout:  
'They put their Maker in a hole,  
So why not throw our benches out?' "

S. G.



# Saint George the Obscure ?

ANTHONY COONEY

GLANCING through the Liturgical Calendar in the *Official Directory* of the Archdiocese of Liverpool I was sharply reminded of an event in the early 1960's. Older readers may recall that the three bells at the Communion in the Mass were suddenly replaced by one. At least, this was the case in Liverpool and an elderly Canon, who was something of an expert on the Roman Rite (and hence, naturally enough, not consulted) explained to me what had happened. It had come to the knowledge of the Vatican that in some obscure part of the Church there was no Communion bell sounded and hence an instruction had gone forth "A bell will be sounded at the Communion". How happy must have been those days of precipitate obedience ? From that day forth a bell, not a suspect three bells note you, has been rung at each Mass. One wonders how many liturgical innovations with which we have been pestered have their origins in similar simple-mindedness. ?

The thing which reminded me of all this was an omission in the Liturgical Calendar. The 23rd of April was listed simply as "5th Sunday of Easter". I had always understood that it was St. George's Day ! As we all know, however, St. George has been "demoted". Or has he ?

The actual situation is that, with the publication of the definitive Calendar of the Roman Rite in May 1969, the commemoration of St. George becomes optional in those countries of the world where previously it was kept as a semi-double. In England, St. George's Feast Day is now a *Solemnity*, which is more or less the equivalent of the former Double of the First Class with Octave. Precisely the same thing has happened to St. Patrick, for example, and to St. Denis of France and St. Stephen of Hungary. What this means is that Catholics in Siam, for instance, will no longer have St. George's Day, or St. Patrick's Day for that matter, as an obligatory celebration.



Lost in the mists of legend is the foundation legend of Britain — Arthur. Arthur is "The Matter of Britain" as Seigfried is "The Matter of Germany" and Roland and Oliver and El Cid are the "Matter" of France and Spain respectively. Professor John Rhys has identified Arthur, or Artorius, as one of the two Counts appointed by Aetius, Prefect of Gaul, to organize the defence of Britain after the withdrawal of the Legions. The "Knights of the Round Table" are easily interpreted as a brigade of heavy cavalry, mobile and always on the move, to meet the raids of Frisian, Scot and Pict. Legend, however, associates St. George with Arthur's Equestrian Order. It seems reasonable that the illustrious soldier-martyr, whose cult had reached Rome within a few decades of his martyrdom, should be chosen as Patron of Rome's last and half-forgotten Legion in Britain.

Everyone nowadays of course knows a little of the technique of the "Higher Criticism". Hence, we all know that Charles Stuart Parnell was a mythical character because he has attributed to him the fate typical of all mythical characters, that of being ruined by a woman. As everyone knows this has never happened to any real historical characters, least of all politicians. In the same way, it is easy to argue that the attribution of St. George's patronage to our first national figure is the result of hindsight. Be that as it may, we know that St. George was commemorated in the Anglo-Saxon Mass (of Lingard) and that his history was translated into Anglo-Saxon in the eighth century. Churches were dedicated to him before the Norman Conquest, of which the most famous is that at Doncaster (1061 AD). In 1222 AD, a Synod at Oxford enacted that St. George's Day be kept as a Holy Day on which no work was to be done. In 1330, Edward III chose St. George as Patron of his new Order of Chivalry—"The Order of the Garter" which was based explicitly on Arthur's legendary "Order of the Society of St. George and the Round Table". In 1413, a Council held in London ordered that St. George be observed by English Catholics as a Holy Day of Obligation until 1778. In the eighteenth century, Pope Benedict IV declared St. George to be Protector of England. Charles II and his brother, James II, both

shared a devotion to St. George and the latter chose St. George's Day, 1685, as his Coronation Day.

St. George is Patron of Cavalry and of Soldiers generally. A particular point was made by the Commander of the British Forces engaged in the Zeebrugge raid which destroyed German submarine bases in the first World War, that St. George's Day had been chosen for the attack. He leapt upon the quay at Zeebrugge with the cry "For St. George!" and later reported "Dragons were slain that day".

St. George is also Patron Saint of Agriculture, for his name means "Earth worker". He is honoured as Protector of lunatics, and in Palestine both Christians and Muslims took their sick, and particularly those mentally afflicted, to the Monastery of St. George at El Kudr. He is also Protector of Youth and of Chastity. He is regarded as Patron of the Hopeless, bringing them aid on the very brink of despair. The Eastern Church honours him as "Captain of the Noble Army of Martyrs" and as "The Trophy Bearer". In the West, he is regarded as one of the seven "Champions of Christendom". Not until the tenth century and the revival of literature, is any mention of the dragon found in the legends and accounts of St. George. The most familiar account of the battle with the dragon is that contained in the *Legenda Aurea* of James of Voragine, first translated into English by Caxton. According to this version, St. George did not slay the dragon but overcame it and led it submissively to the Princess it had been about to devour.

If any sad-sacks of the modern church are troubled by the story of the dragon—after all it can't possibly be "true" you know—it is clearly allegorical and was attached to St. George precisely because his cult was so widespread and powerful. In the allegory the city of Selent is an example of Man. It is ruled by a King (reason) but besieged by a dragon—all the natural tendencies and instincts of humanity. The king does not endeavour to control the dragon but to appease it with sheep and goats. The dragon grows stronger on this fare and more demanding, as vice feeds upon venial sin. Eventually there are no more concessions to make, and the Princess—the soul—must be offered. St. George, arriving as the dragon is about to pounce, symbolizes God's Grace. He overcomes the dragon, but the dragon

is not a monster. Once ruled and disciplined, he has a proper part to play in the life of Selena. He is led to the city by the Princess's girdle about his neck—the middle way of moderation. Exactly the same allegory is present in the legend of St. Francis and the Wolf of Gubio, but then is St. Francis safe from the modern Catholic; after all he didn't run a motor-car in preference to a child did he? For people who have the sneaking suspicion that even allegories may have a foundation in fact, the thought is offered that St. George was a soldier in the Eastern Empire and that penetration up the Nile by the armour-plated and halitotic *Rhinoceros* was, if uncommon, not known.

Clearing the decks, as it were, of dragons, the story of St. George is simply told. He was born at Lydda in Palestine in A.D. 280. His family was rich and powerful, his mother being daughter of a Roman Count and his father a high-ranking officer. The family badge was "The Rose of Sharon", transmuted by the Crusades into "Rosa Damascene". It is pleasant to think that George was possibly descended directly from those "Saints at Lydda and Sharon" whom St. Peter visited. The historical record of George's life is contained in the *Encomium of Theodotus* Bishop of Ancyra. Theodotus tells us that George followed his father into the army, that he rose rapidly, that he took part in the protracted Persian campaign and was finally made Tribune of the Imperial Guard. George took up residence in Beirut, whose bay is still known as "The Bay of St. George" and he was there when the final persecution of the Christians broke out. Eusebius tells us that George determined to visit his old master Diocletian to plead for his fellow Christians. His friends urged him not to go, but George replied "If ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and there bury it". Selling his possessions and dividing the money among his household, he set out with only his faithful body-servant Passicrates. Passicrates is usually pictured in Greek ikons of St. George as riding behind him on his horse, either a dwarf or a boy, said to have been rescued by George from pirates. It is to Passicrates that we owe our account of the martyrdom of St. George, and why not, for are we not indebted to Alcuin



for our knowledge of Charlemagne? Is Alcuin made less trustworthy by the exaggerations of the author of *The Song of Roland* two centuries later? An ancient copy of Passicrates account is in the Bodleian Library, with a translation in the British Museum.

St. George appealed to Diocletion in vain. St. Ambrose of Milan says "George the most faithful soldier of Jesus Christ, when religion was by others concealed, alone adventured to confess the Name of Christ whose heavenly grace infused such constancy into him, that he not only warned the tyrants, but condemned their tortures". George was imprisoned, starved, tortured, but when taken for judgement before Galerius stood, a shining star of the Faith, and proclaimed the name of Jesus Christ. He was condemned to death and beheaded on Good Friday, April 23rd, 304 A.D.

His friends recovered his body and took it to Lydda, planting a rose tree on his grave. Within a few decades Diocletion was dead, Galerius had perished, and the Church which, in God's Providence, George had saved by his example to the faint-hearted, had triumphed. Again the dragon is suggested. The Imperial Standard was a purple dragon. Legend proposes that George in fact served in Britain, with the II Legion at Caerleon and at the Court of Constantius Chlorus at York, where he became firm friends with Constantine. However that may be, symbolically George overcame the Dragon Standard and in the person of Constantine led it into the service of the Church. Constantine himself minted a coin showing the dragon prone beneath the Greek initials for the name of Christ, and Constantine and his mother, Helena, built a magnificent church over the site of George's martyrdom, since seized by the Muslims and known as "The Mosque of St. George" to this day. They also built a church over his grave at Lydda.

The cult of St. George spread far and wide after the Edicts of Milan gave Christians freedom. Many churches were dedicated to him. A hymn by Venantius Fortunatus, some of whose hymns may be found in the Westminster Hymnal, describes both his sufferings and his fame—"His lofty honour strews the whole wide world".

**Below we print the Opening Address delivered by Pope John Paul II, before the General Assembly of the Latin American Bishops (CELAM) on January 28th of this year, 1979.**

# The Pope at Puebla

Beloved brothers in the episcopate,

**T**HIS hour that I have the happiness to experience with you is certainly an historic one for the Church of Latin America. World opinion is aware of this, as are the faithful members of your local churches, and especially you yourself are aware of it, you who will be the protagonists and leaders of this hour.

It is also an hour of grace, marked by the drawing near of the Lord, by a very special presence and action of the Spirit of God. For this reason also I now wish to implore you, as a brother to very beloved brothers, all the days of this conference and in every one of its acts, let yourselves be led by the Spirit, open yourselves to his inspiration and his impulse and let it be he and no other Spirit that guides and strengthens you.

Under the guidance of this Spirit, for the third time in the last 25 years you, the bishops of all the countries representing the episcopates of the continent of Latin America, have gathered together to study more deeply together the meaning of your mission in the face of the new demands of your peoples.

The conference that is now opening, convoked by the revered Paul VI, confirmed by my unforgettable predecessor, John Paul I, and reconfirmed by myself as one of the first acts of my pontificate, is linked with the conference now long past, held in Rio de Janeiro, which had as its most notable result the birth of CELAM. But it is linked even more closely with the second conference of Medellin, of which it marks the tenth anniversary.

In these last ten years, how much progress humanity has made, and, with humanity and at its service, how much

progress the Church has made. This third conference cannot disregard that reality. It will therefore have to take as its point of departure the conclusions of Medellin, with all the positive elements that they contained, but without ignoring the incorrect interpretations at times made and which call for calm discernment, opportune criticism and clear choices of position.

You will be guided in your debates by the working document, prepared with such care so as to constitute the constant point of reference.

But you will also have to hand Paul VI's apostolic exhortation *Evangelii Nuntiandi*. With what care the great Pontiff approved as the conference theme: "The Present and the Future of Evangelisation in Latin America!"

Those who were close to him during the months when the assembly was being prepared can tell you this. They can also bear witness to the gratitude with which he learned that the basic material of the whole conference would be this text, into which he put his whole pastoral soul, as his life drew to a close. Now that he has "closed his eyes to this world's scene", this document becomes a spiritual testament that the conference will have to scrutinise with love and diligence, in order to make it the other obligatory point of reference, and in order to see how to put it into practice. The whole Church is grateful to you for the example that you are giving, for what you are doing, and what other local churches will perhaps do in their turn.

The Pope wishes to be with you at the beginning of your labours, and he is thankful to the Father of Lights from whom comes down every perfect gift, for having been able to be with you at yesterday's solemn Mass, under the maternal gaze of the Virgin of Guadalupe, as also at the Mass this morning. I would very much like to stay with you in prayer, reflection and work; be sure that I shall stay with you in spirit, while the "anxiety for all the churches" calls me elsewhere. I wish at least, before continuing my pastoral visit through Mexico and before my return to Rome, to leave you as a pledge of my spiritual presence a few words, uttered with the solicitous care of a pastor and the affection of a father, words which are the echo of my main preoccupations regarding the life of the Church in these beloved countries.



## *Teachers of the Truth*

It is a great consolation for the Universal Father to note that you come together here not as a symposium of experts, not as a parliament of politicians, not as a congress of scientists or technologists, however important such assemblies may be, but as a fraternal encounter of pastors of the Church. And as pastors you have the vivid awareness that your principal duty is to be teachers of the truth, not a human and rational truth, but the truth that comes from God, the truth that brings with it the principle of the authentic liberation of man: "You will know the truth, and the truth will make you free", that truth which is the only one that offers a solid basis for an adequate "praxis".

### I. THE PASTORAL MISSION

I (1) To be watchful for purity of doctrine, the basis in building up the Christian community, is therefore, together with the proclamation of the Gospel, the primary and irreplaceable duty of the pastor, or the teacher of the faith. How often St. Paul emphasised this, convinced as he was of the seriousness of the accomplishment of his duty. Over and above unity in love, unity in truth is always urgent for us. The beloved Pope Paul VI, in his apostolic exhortation *Evangelii Nuntiandi*, said: "The Gospel entrusted to us is also the word of truth. A truth which liberates and which alone gives peace of heart is what people are looking for when we proclaim the Good News to them. The truth about God, about man and his mysterious destiny, about the world . . . the preacher of the Gospel will therefore be a person who even at the price of personal renunciation and suffering always seeks the truth that he must transmit to others. He never betrays or hides truth out of a desire to please men, in order to astonish or to shock, nor for the sake of originality or a desire to make an impression . . . we are the pastors of the faithful people, and our pastoral service impels us to preserve, defend and to communicate the truth regardless of the sacrifice that this involves" (EN 78).

### *Truth Concerning Jesus Christ*

I (2) From you, pastors, the faithful of your countries expect and demand above all a careful and zealous trans-

mission of the truth concerning Jesus Christ. This truth is at the centre of evangelisation and constitutes its essential content: "There is no true evangelisation if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed" (EN, 22).

On the living knowledge of this truth will depend the vigour of the faith of millions of people. On it will also depend the strength of their support of the Church and of their active presence as Christians in the world. From this knowledge there will derive choices, values, attitudes and modes of behaviour capable of orienting and defining our Christian life and of creating new people and hence a new humanity for the conversion of the individual and social conscience (EN, 18).

It is from a solid Christology that there must come light on so many doctrinal and pastoral themes and questions that you intend to study in these coming days.

I (3) And then we have to confess Christ before history and the world with a conviction that is profound, deeply felt and lived, just as Peter confessed him: "You are the Christ, the Son of the Living God".

This is the Good News in a certain sense unique: the Church lives by it and for it, just as she draws from it everything that she has to offer to people, without any distinction of nation, culture, race, time, age or condition. For this reason "from that confession of faith (Peter's) the sacred history of salvation and of the People of God could not fail to take on a new dimension" (Homily of Pope John Paul II at the solemn inauguration of his pontificate, 22 October, 1978).

This is the one Gospel, and "even if we, or an angel from Heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed", as the apostle wrote in very clear terms.

### *Re-reading of the Gospel*

I (4) In fact, to day there occur in many places—the phenomenon is not a new one—"re-readings" of the Gospel, the result of theoretical speculations rather than authentic meditation on the word of God and a true com-

mitment to the Gospel. They cause confusion by diverging from the central criteria of the faith of the Church, and some people have the temerity to pass them on, under the guise of catechesis, to the Christian communities.

In some cases either Christ's divinity is passed over in silence, or some people in fact fall into forms of interpretation at variance with the Church's faith. Christ is said to be merely a "prophet", one who proclaimed God's kingdom and love but not the true Son of God, and therefore not the centre and object of the very gospel message.

In other cases people claim to show Jesus as politically committed, as one who fought against Roman oppression and the authorities, and also as one involved in the class struggle. This idea of Christ as a political figure, a revolutionary, as the subversive man from Nazareth, does not tally with the Church's catechesis. By confusing the insidious pretexts of Jesus's accusers with the—very different—attitude of Jesus himself, some people adduce as the cause of his death the outcome of a political conflict, and nothing is said of the Lord's will to deliver himself and of his consciousness of his redemptive mission. The Gospels clearly show that for Jesus anything that would alter his mission as the servant of Yahweh was a temptation (Mt. 4, 8; Lk. 4, 5). He does not accept the position of those who mixed the things of God with merely political attitudes (Mt. 22, 21; Mk. 12, 17; Jn. 18, 36). He unequivocally rejects recourse to violence. He opens his message of conversion to everybody, without excluding the very publicans. The perspective of his mission is much deeper. It consists in complete salvation through a transforming, peacemaking, pardoning and reconciling love. There is no doubt, moreover, that all this is very demanding for the attitude of the Christian who wishes truly to serve his least brethren, the poor, the needy, the marginalised, in a word, all those who in their lives reflect the sorrowing face of the Lord (*Lumen Gentium*, 8).

### *Affirmation of the Church's Faith*

I (5) Against such "re-readings", therefore, and against the perhaps brilliant but fragile and inconsistent hypotheses flowing from them "evangelisation in the present and future



of Latin America" cannot cease to affirm the Church's faith: Jesus Christ, the Word and the Son of God, becomes man in order to come close to man and to offer him, through the power of his mystery, salvation, the great gift of God (EN, 19 and 27).

This is the faith that has permeated your history and has formed the best of the values of your peoples, and must go on animating, with every energy, the dynamism of their future. This is the faith that reveals the vocation to harmony and unity that must drive away the dangers of war in this continent of hope, in which the Church has been such a powerful factor of integration. This faith, finally, which the faithful people of Latin America through their religious practices and popular piety express with such vitality and in such varied ways.

From this faith in Christ, from the bosom of the Church, we are able to serve men and women, our peoples, and to penetrate their culture with the Gospel, to transform hearts, and to make systems and structures more human.

Any form of silence, disregard, mutilation or inadequate emphasis of the whole of the mystery of Jesus Christ that diverges from the Church's faith cannot be the valid content of evangelisation. "Today, under the pretext of a piety that is false, under the deceptive appearance of a preaching of the Gospel, some people are trying to deny the Lord Jesus", wrote a great bishop in the midst of the hard crises of the 4th century. And he added: "I speak the truth, so that the cause of the confusion that we are suffering may be known to all. I cannot keep silent" (St. Hilary of Poitiers, *Ad Ausentium*, 1-4). Nor can you, the bishops of today, keep silent when this confusion occurs.

This is what Pope Paul VI recommended in his opening discourse at the Medellin conference: "Talk, speak out, preach, write. United in purpose and in programme, defend and explain the truths of the faith by taking a position on the present validity of the Gospel, on questions dealing with the life of the faithful and the defence of Christian conduct . . ." (Pope Paul VI's discourse, I).

I, too, will not grow weary of repeating, as my duty of evangelising the whole of mankind obliges me to do: "Do not be afraid. Open wide the doors for Christ. To his

saving power open the boundaries of states, economic and political systems, the vast fields of culture, civilisation and development" (the Pope's homily at the inauguration of his pontificate, 22 October, 1978).

### *The Church's Mission*

I (6) You are teachers of the truth, and you are expected to proclaim unceasingly, but with special vigour at this moment, the truth concerning the mission of the Church, object of the creed that we profess, and an indispensable and fundamental area for our fidelity. The Church was established by the Lord as a fellowship of life, love and truth (*Lumen Gentium*, 9) and as the body, the *pleroma* and the sacrament of Christ, in whom the whole fulness of deity dwells (*LG*, 7).

The Church is born of our response in faith to Christ. In fact, it is by sincere acceptance of the Good News that we believers gather together in Jesus's name in order to seek together the kingdom, build it up and live it (*EN*, 13). The Church is "the assembly of those who in faith look to Jesus as the cause of salvation and the source of unity and peace" (*LG*, 9).

But on the other hand we are born of the Church. She communicates to us the riches of life and grace entrusted to her. She generates us by baptism, feeds us with the sacraments and the word of God, prepares us for mission, leads us to God's plan, the reason for our existence as Christians. We are her children. With just pride we call her our mother, repeating a title coming down the centuries from the earliest times (Henri de Lubas, *Meditation sur l'Eglise*).

She must therefore be called upon, respected and served, for "one cannot have God for his father, if he does not have the Church for his mother" (St. Cyprian, *De Unitate*, 6, 8), one cannot love Christ without loving the Church which Christ loves (*EN*, 16) and "to the extent that one loves the Church of Christ, one possesses the Holy Spirit" (St. Augustine, *In Ioanem Tract*, 32, 8).

Love for the Church must be composed of fidelity and trust. Stressing, in the first discourse of my pontificate, my resolve to be faithful to the Second Vatican Council and my desire to dedicate my greatest care to the ecclesiological

area, I called on people to take once again into their hands the dogmatic constitution *Lumen Gentium* in order to "mediate with renewed and invigorating zeal on the nature and function of the Church, her way of being and acting . . . not merely in order that the vital communion in Christ of all who believe and hope in him should be accomplished, but also in order to contribute to bringing about a fuller and closer unity of the whole human family" (first message of John Paul II to the Church and the world, 17 October, 1978).

Now, at this surpassing moment in the evangelisation of Latin America, I repeat the call: "Assent to this document of the council, seen in the light of tradition and embodying the dogmatic formulae issued a century ago by the First Vatican Council, will be for us, pastors and faithful, a clear signpost and urgent incentive for walking—let us repeat—the paths of life and history" (*Ibid*).

### *Ecclesiological Foundation*

I (7) There is no guarantee of serious and vigorous evangelising activity without a well-founded ecclesiology.

The first reason is that evangelisation is the essential mission, the distinctive vocation and the deepest identity of the Church, which has in turn been evangelised (*EN*, 14-15; *LG*, 5). She has been sent by the Lord and in her turn sends evangelisers to preach "not their own selves or their personal ideas, but a Gospel of which neither she nor they are absolute masters and owners, to dispose of it as they wish" (*EN*, 15).

A second reason is that "evangelisation is for no one an individual and isolated act. it is one that is deeply ecclesial" (*EN*, 60), which is not subject to the discretionary power of individualistic criteria and perspectives, but to that of communion with the Church and her pastors (*Ibid*).

How could there be authentic evangelising, if there were no ready and sincere reverence for the sacred magisterium, in clear awareness that by submitting to it the People of God are not accepting the word of men but the true word of God? "The objective importance of this magisterium must always be kept in mind and also safeguarded, because



of the attacks being levelled nowadays in various quarters against some certain truths of the Catholic faith" (First message of John Paul II to the Church and the world, 17 October, 1978).

I well know your attachment and availability to the See of Peter and the love that you have always shown it. From my heart I thank you in the Lord's name for the deeply ecclesial attitude implied in this and I wish you yourselves the consolation of counting on the loyal attachment of your faithful.

I (8) In the abundant documentation with which you have prepared this conference, especially in the contributions of many churches, a certain uneasiness is at times noticed with regard to the very interpretation of the nature and mission of the Church. Allusion is made, for instance, to the separation that some set up between the Church and the Kingdom of God. The Kingdom of God is emptied of its full content and is understood in a rather secularised sense. It is interpreted as being reached not by faith and membership in the Church but by the mere changing of structures and social and political involvement, and as being present wherever there is a certain type of involvement and activity for justice. This is to forget that "the Church receives the mission to proclaim and to establish among all peoples the Kingdom of Christ and of God. She becomes on earth the seed and beginning of the kingdom" (LG, 5).

In one of his beautiful catechetical instructions Pope John Paul I, speaking of the virtue of hope, warned that: "It is wrong to state that political, economic and social liberation coincides with salvation in Jesus Christ, that the *Regnum Dei* is identified with the *Regnum Hominis*".

In some cases an attitude of mistrust is produced with regard to the "institutional" or "official" Church, which is considered as alienating, as opposed to another church of the people, one "springing from the people" and taking concrete form in the poor. These positions could contain different, not always easily measured, degrees of familiar ideological forms of conditioning. The council has reminded us what is the nature and mission of the Church. It has reminded us how her profound unity and permanent

upbuilding are contributed to by those who are responsible for the ministry of the community and have to count on the collaboration of the whole People of God. In fact, "if the Gospel that we proclaim is seen to be rent by doctrinal disputes, ideological polarisations or mutual condemnations among Christians, at the mercy of the latter's differing views on Christ and the Church and even because of their different concepts of society and human institutions, how can those to whom we address our preaching fail to be disturbed, disoriented, even scandalised?" (EN, 77).

### *The Truth Concerning Man*

I (9) The truth that we owe to man is, first and foremost, a truth about man. As witnesses of Jesus Christ we are heralds, spokesmen and servants of this truth. We cannot reduce it to the principles of a system of philosophy or to pure political activity. We cannot forget it or betray it.

Perhaps one of the most obvious weaknesses of present day civilisation lies in an inadequate view of man. Without doubt, our age is the one in which man has been most written and spoken of, the age of the forms of humanism and the age of anthropocentrism. Nevertheless it is paradoxically also the age of man's deepest anxiety about his identity and his destiny, the age of man's abasement to previously unsuspected levels, the age of human values trampled on as never before.

How is the paradox explained? We can say that it is the inexorable paradox of atheistic humanism. It is the drama of man being deprived of an essential dimension of his being, namely his search for the infinite, and thus faced with having his being reduced in the worst way. The pastoral constitution *Gaudium et Spes* plumbs the depths of the problem when it says: "Only in the mystery of the incarnate Word does the mystery of man take on light" (GS, 22).

Thanks to the Gospel, the Church has the truth about man. This truth is found in an anthropology that the Church never ceases to fathom more thoroughly and to communicate to others. The primordial affirmation of this anthropology is that man is God's image and cannot be reduced to a mere portion of nature or a nameless element

in the human city (GS, 12 and 14). This is the meaning of what St. Irenaeus wrote: "Man's glory is God, but the recipient of God's every action, of his wisdom and of his power is man" (St. Irenaeus, *Adversus Haereses*, III, 20, 2-3).

I made particular reference to this irreplaceable foundation of the Christian concept of man in my Christmas message: "Christmas is the feast of man . . . Man is an object to be counted, something considered under the aspect of quantity . . . Yet at the same time he is a single being, unique and unrepeatable . . . somebody thought of and chosen from eternity, someone called and identified by his own name" (Christmas message, 1).

Faced with so many other forms of humanism that are often shut in by a strictly economic, biological or psychological view of man, the Church has the right and the duty to proclaim the truth about man that she received from her teacher Jesus Christ. God grant that no external compulsion may prevent her from doing so. God grant, above all, that she may not cease to do so through fear or doubt, through having let herself be contaminated by other forms of humanism, or through lack of confidence in her original message.

When a pastor of the Church proclaims clearly and unambiguously the truth about man that was revealed by him who "knew what was in man", he must therefore be encouraged by the certainty of doing the best service to the human being.

This complete truth about the human being constitutes the foundation of the Church's social teaching and the basis also of true liberation. In the light of this truth, man is not a being subjected to economic or political processes, these processes are instead directed to man and are subjected to him.

Without doubt, this truth about man that the Church teaches will go out strengthened from this meeting of pastors.

## II. BUILDERS OF UNITY

Your pastoral service of truth is completed by a like service of unity.

## *Bishops*

II (1) Unity will be, first of all unity among yourselves, the bishops. "We must guard and keep this unity", the bishop of St. Cyprian wrote in a moment of grave threats to communion between the bishops of his country, "Especially we bishops who preside over the Church, in order to give witness that the episcopate is one and indivisible. Let no one mislead the faithful or alter the truth. The episcopate is one" (*De Ecclesiae Catholicae Unitate*, 6-8).

The unity of bishops comes not from human calculations and strategy but from on high; from serving one Lord, from being animated by one spirit, and from loving one and the same Church. It is unity resulting from the mission that Christ has entrusted to us, the mission that has been evolving on the Latin American continent for almost half a millennium and that you are carrying forward with stout hearts in times of profound changes as we approach the close of the second millennium of redemption and of the Church's activity. It is unity around the Gospel, the body and blood of the Lamb, and Peter living in his successors, all of which are different signs, but all of them highly important signs, of the presence of Jesus among us.

What an occasion you have, dear brothers, for living this unity of pastors in this conference (ESCL); in itself it is a sign and result of an already existing unity, but it is also an anticipation and beginning of a unity that must be more and more close and solid. Begin your work in a climate of brotherly unity; even now let this unity be a covenant of evangelisation.

## *Priests, Religious and Faithful*

II (2) Let unity among bishops be extended by unity with priests, religious and faithful. Priests are the immediate collaborators of the bishops in their pastoral mission, and their mission would be compromised if close unity did not reign between priests and bishops.

Men and women religious are also especially important subjects of that unity? I well know the importance of their contribution to evangelisation in Latin America in the past and in the present. They came here at the dawn of discovery and the first steps of almost all the countries. They worked continuously here together with the diocesan



clergy. In some countries more than half, in other parts of the world for religious not only to accept but to speak loyally an unbreakable unity of aim and action with their bishops. To the bishops the Lord entrusted the mission of feeding the flock. To the religious it belongs to blaze the trails for evangelisation. It cannot be, it ought not to be that the bishops should lack the responsible and active yet at the same time docile and trusting collaboration of the religious, whose charism makes them ever more ready agents at the service of the Gospel. In this matter everybody in the ecclesial community has the duty of avoiding magisteria other than the Church's magisterium, for they are ecclesially unacceptable and pastorally sterile.

The laity also are subjects of that unity, whether involved individually or joined in apostolic associations for the spreading of the Kingdom of God. It is they who have to consecrate the world to Christ in the midst of their daily duties and in their various family and professional tasks, in close union with and obedience to the lawful pastors.

In line with *Lumen Gentium*, we must safeguard the precious gift of ecclesial unity between all those who form part of the pilgrim People of God.

### III. HUMAN DIGNITY

III (1) Those familiar with the Church's history know that in all periods there have been admirable bishops deeply involved in advancing and valiantly defending the human dignity of those entrusted to them by the Lord. They have always been impelled to do so by their episcopal mission, because they considered human dignity a gospel value that cannot be despised without greatly offending the Creator.

This dignity is infringed on the individual level when due regard is not had for values such as freedom, the right to profess one's religion, physical and mental integrity, the right to essential goods, to life . . . it is infringed on the social and political level when man cannot exercise his right of participation, or when he is subjected to unjust and unlawful coercion, or submitted to physical or mental torture, etc.

I am not unaware of how many questions are being posed in this sphere today in Latin America. As bishops,

you cannot fail to concern yourselves with them. I know that you propose to carry out a serious reflection on the relationships and implications between evangelisation and human advancement or liberation, taking into consideration, in such a vast and important field, what is specific about the Church's presence.

Here is where we find, brought concretely into practice, the themes we have touched upon in speaking of the truth concerning Christ, the Church and man.

### *Action for Justice*

III (2) If the Church makes herself present in the defence of or in the advancement of man, she does so in line with her mission, which, although it is religious and not social or political, cannot fail to consider man in the entirety of his being. The Lord outlined in the parable of the Good Samaritan the model of attention to all human needs and he said that in the final analysis he will identify himself with the disinherited—the sick, the imprisoned, the hungry, the lonely—who have been given a helping hand. The Church has learned in these and other pages of the Gospel that her evangelising mission has as an essential part action for justice and the tasks of the advancement of man (Final document of the Synod of Bishops, October, 1971), and that between evangelisation and human advancement there are very strong links of the orders of anthropology, theology and love (*EN*, 31), so that “evangelisation would not be complete if it did not take into account the unceasing interplay of the Gospel and of man's concrete life, both personal and social” (*EN*, 29).

Let us also keep in mind that the Church's action in earthly matters such as human advancement, development, justice, the rights of the individual, is always intended to be at the service of man, and of man as she sees him in the Christian vision of the anthropology that she adopts. She therefore does not need to have recourse to ideological systems in order to love, defend and collaborate in the liberation of man: at the centre of the message of which she is the depositary and herald she finds inspiration for acting in favour of brotherhood, justice, and peace, against all forms of domination, slavery, discrimination, violence,

attacks on religious liberty and aggression against man, and whatever attacks life (GS, 26, 27 and 29).

III (3) It is therefore not through opportunism nor thirst for novelty that the Church, "the expert in humanity" (Paul VI, Address to the United Nations, 4 October, 1965), defends human rights. It is through a true evangelical commitment, which, as happened with Christ, is a commitment to the most needy. In fidelity to this commitment, the Church wishes to stay free with regard to the competing systems, in order to opt only for man. Whatever the miseries or sufferings that afflict man, it not through violence, the interplay of power, and political systems but through the truth concerning man that he journeys towards a better future.

### *Economic and Social Justice*

III (4) Hence the Church's constant preoccupation with the delicate question of property. A proof of this is the writings of the fathers of the Church through the first thousand years of Christianity (St. Ambrose, *De Nabuthe*). It is clearly shown by the vigorous teaching of Saint Thomas Aquinas, repeated so many times. In our own times, the Church has appealed to the same principles in such far-reaching documents as the social encyclicals of the recent popes. With special force and profundity, Pope Paul VI spoke of this subject in his encyclical *Populorum Progressio* (23-24, also *Mater et Magistra*, 106).

This voice of the Church, echoing the voice of human conscience, and which did not cease to make itself heard down the centuries amidst the most varied social and cultural systems and conditions, deserves and needs to be heard in our time also, when the growing wealth of a few parallels the growing poverty of the masses.

It is then that the Church's teaching, according to which all private property involves a social obligation, acquires an urgent character. With respect to this teaching, the Church has a mission to carry out: she must adopt a position and offer orientations to the leaders of the peoples. In this way she will be working in favour of society, within which this Christian and evangelical principle will finally bear the fruit of a more just and equitable distribution of

goods, not only within each nation but also in the world in general, ensuring that the stronger countries do not use their power to the detriment of the weaker ones.

Those who bear responsibility for the public life of states and nations will have to understand that internal peace and international peace can only be ensured if a social and economic system based on justice flourishes.

Christ did not remain indifferent in the face of this vast and demanding imperative of social morality. Nor could the Church. In the spirit of the Church, which is the spirit of Christ, and relying upon her ample and solid doctrine, let us return to work in this field.

It must be emphasised here once more that the Church's solicitude looks to the whole man.

For this reason, for an economic system to be just it is an indispensable condition that it should favour the development and diffusion of public education and culture. The more just the economy, the deeper will be the conscience of culture. This is very much in line with what the council stated: that to attain a life worthy of man, it is not possible to limit oneself to having more, one must aspire to being more (*GS*, 35).

Therefore, brothers, drink at these authentic fountains. Speak with the language of the council, of John XXIII, of Paul VI: it is the language of the experience, of the suffering, of the hope of modern humanity.

When Paul VI declared that development is "the new name of peace" (*PP*, 79), he had in mind all the links of interdependence that exist not only within the nations but also those outside them, on the world level. He took into consideration the mechanisms that, because they happen to be imbued not with authentic humanism but with materialism, produce on the international level rich people ever more rich at the expense of poor people ever more poor.

There is no economic rule capable of changing these mechanisms by itself. It is necessary, in international life, to call upon ethical principles, the demands of justice, the primary commandment which is that of love. Primacy must be given to what is moral, to what is spiritual, to what springs from the full truth concerning man.



I have wished to manifest these reflections to you, which I consider very important, although they must not distract you from the general theme of the conference: we shall reach man, we shall reach justice, through evangelisation.

### *Violations of Human Rights*

III (5) In the face of what has been said hitherto, the Church sees with deep sorrow "the sometimes massive increase of human rights violations in all parts of society and of the world . . . who can deny that today individual persons and civil powers violate basic rights of the human person with impunity: rights such as the right to be born, the right to life, the right to responsible procreation, to work, to peace, to freedom and social justice, the right to participate in the decisions that affect people and nations? And what can be said when we face the various forms of collective violence like discrimination against individuals and groups. The use of physical and psychological torture perpetrated against prisoners or political dissenters? The list grows when we turn to the instance of the abduction of persons for political reasons and look at the acts of kidnapping for material gain which attack so dramatically family life and the social fabric" (Message of John Paul II to the secretary-general of the United Nations Organisation on 2 December, 1978: 30th anniversary of the Declaration of Human Rights). We cry out once more: respect man, he is the image of God; evangelise, so that this may become a reality, so that the Lord may transform hearts and humanise the political and economic systems, with man's responsible commitment as the starting point.

### *Christian Liberation*

III (6) Pastoral commitments in this field must be encouraged through a correct Christian idea of liberation. The Church feels the duty to proclaim the liberation of millions of human beings, the duty to help this liberation become firmly established (*EN*, 30): but she also feels the corresponding duty to proclaim liberation in its internal and profound meaning, as Jesus proclaimed and realised it (*EN*, 31). "Liberation from everything that oppresses man but which is above all liberation from sin and the evil one,

in the joy of knowing God and being known by him (EN, 9). Liberation made up of reconciliation and forgiveness. Liberation springing from the reality of being children of God, whom we are able to call Abba, Father, a reality which makes us recognise in every man a brother of ours, capable of being transformed in his heart through God's mercy. Liberation that, with the energy of love, urges us towards fellowship, the summit and fullness of which we find in the Lord. Liberation that in the framework of the Church's proper mission is not reduced to the simple and narrow economic, political, social or cultural dimension, and is not sacrificed to the demands of any strategy, practice or short-term solution (EN, 33)".

To safeguard the originality of Christian liberation and the energies that it is capable of releasing, one must at all costs avoid any form of curtailment or ambiguity, as Pope Paul VI said: "The Church would lose her fundamental meaning. Her message of liberation would no longer have any originality and would easily be open to monopolisation and manipulation by ideological systems and political parties" (EN, 32). There are many signs that help to distinguish when the liberation in question is Christian and when on the other hand it is based rather on ideologies that rob it of consistency with an evangelical view of man, of things, and of events (EN, 35). They are signs drawn from the content of what the evangelisers proclaim or from the concrete attitudes that they adopt. At the level of content, one must see what is their fidelity to the word of God, to the Church's living tradition and to her magisterium. As for attitudes, one must consider what sense of communion they have with the bishops, in the first place, and with the other sectors of the People of God, what contribution they make to the real building up of the community, and in what form they lovingly show care for the poor, the sick, the dispossessed, the neglected and the oppressed, and strive to relieve their needs and serve Christ in them (LG, 8). Let us not deceive ourselves: the humble and simple faithful, as though by an evangelical instinct, spontaneously sense when the Gospel is served in the Church and when it is emptied of its content and is stifled with other interests. As you see, the series of observations made by *Evangelii Nuntiandi* on the theme of liberation retains all its validity.

## *The Church's Social Doctrine*

III (1) What we have already recalled constitutes a rich and complex heritage, which *Evangelii Nuntiandi* calls the social doctrine or social teaching of the Church (EN, 38). This teaching comes into being, in the light of the word of God and the authentic magisterium, from the presence of Christians in the midst of the changing situations of the world, in contact with the challenges that result from those situations. This social doctrine involves therefore both principles for reflection and also norms for judgment and guidelines for action (*Octogesima Adveniens*, 4.)

Placing responsible confidence in this social doctrine, even though some people seek to sow doubts and lack of confidence in it, to give it serious study, to try to apply it, to teach it, to be faithful to it—all this is the guarantee, in a member of the Church, of his commitment in the delicate and demanding social tasks and of his efforts in favour of the liberation or advancement of his brothers and sisters.

Allow me, therefore, to recommend to your special pastoral attention the urgent need to make your faithful people aware of this social doctrine of the Church.

Particular care must be given to forming social consciences at all levels and in all sectors. When injustices grow worse and the distance between rich and poor increases distressingly, the social doctrine, in a form which is creative and open to the broad fields of the Church's presence, must be a valuable instrument for formation and action. This holds good for the laity. "It is to the laity, though not exclusively to them, that secular duties and activity properly belong" (CS, 43). It is necessary to avoid supplanting the laity and to study seriously just when certain forms of supplying for them retain their reason for existence. It is not the laity who are called, by reason of their vocation in the Church, to make their contribution in the political and economic dimensions, and to be effectively present in the safeguarding and advancement of human rights?

## IV. SOME PRIORITY TASKS

You are going to consider many pastoral themes of great significance. Time prevents me from mentioning them. Some I have referred to or will do so in the meetings with the priests, religious, seminarians and lay people.

The themes that I indicate here have, for different reasons, great importance. You will not fail to consider them, among the many others that your pastoral farsightedness will indicate to you.

(A) *The family*: Make every effort to ensure that there is pastoral care for the family. Attend to this field of such primary importance in the certainty that evangelisation in the future depends largely on the "domestic church". It is the school of love, of the knowledge of God, of respect for life and for human dignity. The importance of this pastoral care is in proportion to the threats aimed at the family. Think of the campaigns in favour of divorce, of the use of contraceptive practices, and of abortion, which destroy society.

(B) *Priestly and religious vocations*: In the majority of your countries, in spite of an encouraging awakening of vocations, the lack of vocations is a grave and chronic problem. There is a huge disproportion between the growing population and the number of agents of evangelisation. This is of great importance to the Christian community. Every community has to obtain its vocations, as a sign of its vitality and maturity. Intense pastoral activity must be reactivated, starting with the Christian vocation in general and from an enthusiastic pastoral care for youth, so as to give the Church the ministers she needs. Lay vocations, although they are so indispensable, cannot compensate for them. Furthermore, one of the proofs of the laity's commitment is an abundance of vocations to the consecrated life.

(C) *Youth*: How much hope the Church places in youth, how much energy needed by the Church abounds in youth, in Latin America, how close we pastors must be to the young, so that Christ and the Church and love of the brethren may penetrate deeply into their hearts.

## CONCLUSION

At the end of this message I cannot fail to invoke once again the protection of the Mother of God upon your persons and your work during these days. The fact that this meeting of ours is taking place in the spiritual presence of Our Lady of Guadalupe, who is venerated in Mexico and



all the other countries as the mother of the Church in Latin America, is for me a cause for joy and a source of hope. May she, the "Star of Evangelisation", be your guide in your future reflections and decisions, may she obtain for you from her divine son: the boldness of prophets and the evangelical prudence of pastors, the clearsightedness of teachers and the reliability of guides and directors, courage as witnesses, and the calmness, patience and gentleness of fathers.

May the Lord bless your labours. You are accompanied by select representatives: priests, deacons, men and women religious, lay people, experts and observers, whose collaboration will be very useful to you. The whole Church has its eyes on you, with confidence and hope. You intend to respond to these expectations with full fidelity to Christ, the Church and humanity. The future is in God's hands, but in a certain way God places that future with new evangelising momentum in your hands too. "Go, therefore, and make disciples of all nations".

### **YOU HAVE BEEN WARNED**

We shall progressively replace the religious by the Marxist element in such a way that not we, but Catholics themselves will come to destroy of their own accord, and with their own hands, the very sacred rites and images that they themselves have created.

Attributed to Li wei Han.

In Australia, a recent "Green Paper" on education finance has drawn public attention to a way of funding social services that economists and sociologists in that country and this have been writing about recently. It is usually called voucher-funding. The Author of this article applies it to the educational field. References are to the Australian scene, but will be grasped very easily by English and American readers. Acknowledgements to "The Catholic Weekly".

## Voucher Funding

JOHN W. DOYLE, S.J.

THE recent Green Paper on education finance has again drawn public attention to a way of funding social services that economists and sociologists have been writing about a lot lately.

It is usually called voucher-funding, though the word suggests complicated procedures that would not be needed in Australia, at least for financing schools.

The general idea behind voucher-funding is that the person who uses a service pays for it. Government aid enables him to pay; but he himself decides what service he needs and who is to provide it.

He cannot use this aid for anything other than the service it covers. It therefore reaches him in the form of a non-transferable voucher (hence the name) that can be cashed only when the service has been provided. The government cheque, as with Medibank, may be made out to whoever supplies the service (a hospital or school, for example) or to the person who makes use of it (as a refund of all or part of the fee he has already paid).

In both cases it is the individual who receives the aid and who spends it. Though the State signs the cheque for him, it is his own money banked with the Treasury; he decides where to spend it.

Medical and hospital services involve complicated billing any paying procedures because there are hundreds of items that have to be charged separately. Funding school children would be much simpler: Edibank would not run into the kind of problem that has plagued Medibank.

### *Bulk-Billing*

Schools, too, provide many different services, but there is no reason why these should be itemised. They are part of a package whose contents are essentially the same at all schools.

It would therefore be reasonable to regard a-term-in-Year-N as the only item to be charged, the "scheduled fee" being something like the standard suggested by the Schools Commission (\$845 a year for primary classes and \$1446 for secondary)—though I prefer a schedule that sets down the price for each year of the school course: it might be \$800 for Year 1, for example, and over \$2000 for Years 11 and 12.

Since there is only the one item, schools can bulk-bill each term—so many children in Year 1, so many in Year 2, and so on. There are no vouchers to be issued, presented, and cashed; no millions of coupons every year for parents; no new or complicated administrative machinery.

School costs beyond those included in the basic package are most easily met by supplementary fees or by capital and special purpose grants like those the Commission already recommends.

We don't want to make things more complicated than we have to, even if what I am suggesting does seem at first sight too simple to be practical.

Worse still, at second sight it seems also to be unfair.

### *Equal Aid and Progressive Tax*

Equal aid seems to ignore a basic principle the Commission rightly insists on—the "needs principle" that tries to match resources to needs at school level. Giving equal aid to every Australian child, whatever kind of school it attends, does seem to ignore the all too obvious fact that some families are wealthy and some are in very great need.

This is where the second part of the scheme comes in to even things up.

The equal aid given to every child at school would be associated with family income, and all parents would be taxed according to the same progressive scale. Wealthy families would thus benefit less from the aid than poor families; but schools would receive the same amount from both.

It should be quite easy for actuaries to work out a satisfactory scale—much easier than calculating the compensatory or differential vouchers some economists have recommended to match family need.

The equal-aid-and-progressive-tax approach, then, does not in fact ignore the needs principle; on the contrary, it carries it to its natural conclusion, and is fairer and more realistic. It also effects the kind of income redistribution generally recognised as demanded by social justice. And it may even cost the taxpayer less in the long run than he is paying now : many economists think it would.

However, this is not the strongest argument in its favour.

The strongest argument for individual funding is that it almost forces families to use the authority and responsibility that should never have been taken away from them. And a nation's health depends very much on all its citizens being as self-reliant as possible, and as little constrained as can be by institutional and governmental controls.

### *Parents Call the Tune*

Free-market economists emphasise the way vouchers enable parents to choose among available schools. Unfortunately, there are, often enough, no schools to choose among—in rural areas, for example.

So what really counts is that, since they are paying the fees themselves, parents can call the tune even where there is only one school available to them.

It is something like what happens to the only shop or restaurant in town. Satisfied customers are its life . . . though they do not run it. Either it becomes a vital part of the community or it comes under new management.

The same way with a school where parents pay the fees, as individual funding enables them all to do.

It is their school; for they are paying for it out of their own pockets. It is answerable to them and sensitive to



their wishes. Long after their children have grown up, they continue to feel responsible for it and to support it. It is a focus for their loyalty, and attracts all kinds of benefactions. It becomes a close and stable community of parents, staff, pupils and friends.

I know this sounds utopian. But it is the experience of many private schools and of many country schools. It is also a more realistic picture of how individual funding works than visions of cut-throat competition conjured up by talk about voting with the feet. This may happen, too; but it is a short first step at best.

Individual funding should improve the schools we have, not destroy them.

### *Self-Reliance*

People who are spending their own money get what they want. Like the little boy in the old soap advertisement, they won't be happy till they do. It may take time; but money gives them the power they need.

Conscious of this new power, they quickly learn how to use it effectively. They may make a few mistakes at first; but they soon begin to study qualities, quantities and prices as they never did before—when it would have been a useless exercise in window-shopping and dreaming impossible dreams, because they had no money to spend.

More to the point, they come to realise that they are no longer institutionalised or 'on charity', expected (and expecting) to give humble thanks for whatever they get.

Experience with overseas aid programs illustrates what happens.

### *Sense of Responsibility*

It is easier to give than to receive; for it is hard to appreciate that aid is something we are entitled to (even something we have a right to), and not just a sop to keep us quiet and obedient.

Properly administered, aid ennobles those who receive it. It makes it possible for them to do something they want to do, and to do it after their own fashion. In this way they are encouraged to recognise the project as their very own, rather than as something somebody else thinks is good for them.

When people are conscious of their personal worth and dignity to the extent of being able to take it for granted, they can accept aid without being degraded by it and can use it productively and economically.

Good aid programs, then, deliberately set about making their beneficiaries independent and self-reliant. They force them to stand on their own two feet. They put as much power as they can into the hands of ordinary people (especially over things that concern them most deeply, such as education and the family), and they see that they learn how to use it.

This is why I believe that individual funding of Australian school children might well be most valuable to the community precisely because of the sense of responsibility it fosters in parents, teachers and children. Individual funding puts the responsibility of schooling where it belongs and where it is most effective—in the hands of the individual school community.

But I have other reasons, too.

### *A Matter of Natural Justice*

Individual funding enables every child to exercise its human right to an education in conformity with its parents' wishes. This right is not only part of traditional Catholic social teaching; it is asserted unequivocally by several United Nations declarations and covenants to which Australia is a signatory.

So fundamental is this right to a suitable education that it obliges both Church and State to ensure that children can and do exercise it. Church and State may intervene only as co-operators, and parents only so long as their guidance is necessary. It is the child's need that obliges others to help it. Clearly, then, this is not a religious issue—still less a Catholic issue. It is a matter of natural justice: equal aid in equal need.

In addition, individual funding would help to resolve three long-standing Australian education controversies: Church versus State; Commonwealth versus the States; and private versus public schools.

It offers State-school parents and teachers the kind of authority now enjoyed only in good independent schools.

It minimises central control: The April, 1978 Schools Commission Report is very critical of school systems that are maximising control over member schools instead of trying to enhance 'their effectiveness as institutions rooted in and responsive to their individual communities'. The system, it says, should serve the school rather than dominate it. This is how it sees its own function.

Individual funding makes schools less vulnerable to political and pressure-group interference.

It guarantees a stable and adequate basic income for all schools, and leaves intact their claim to ad hoc grants for such things as capital outlay and special projects.

It is also being widely canvassed abroad. In England, Kent County is soon to introduce a rather more complicated scheme than we would need here. In the United States, the Alum Rock project now includes 26 schools as against the original nine. France, Spain and Italy are very concerned about state education monopolies, regional or national.

Pope Paul VI recommended individual funding (financed by progressive taxation) in his Letter to the Thirty-first Spanish Social Week in January, 1978.

Our Australian bishops unanimously asked for it in their Statement of May 30, 1973—just before the Karmel Report was tabled.

### OUTSTANDING

"The Right to Life"—a cassette by Fr. John Powells, S.J. and obtainable at the specially lowered price of £1 (post-free) from C. V. Productions, 48 Cambridge Road, Gillingham, Kent, England. Essential listening.

# Letters to Lucifer : 10

R. S.

## **Report on Annual General Meeting, as presented to His Lordship by Archsneak Weevil**

**A**N apology for absence was received from Sulphuriose the Greater, who is preparing a detailed indictment of the Jesuits, necessitating constant movement around the Globe, with a view to persuading the Pope to suppress the Order.

Our Sovereign Lord Lucifer was given the usual hysterically fervent Standing Ovation, followed by "For He's a Jolly Good Devil". Brimstone's Apprentice then welcomed Him with a short address in Latin, and handed up, amid wild applause, a magnificent wrought-iron pitchfork, as a tribute to His Lordship's extraordinary successes against the Enemy's Church in the past year.

His Lordship then graciously addressed the Meeting as follows :

"Fellow Fiends :

"While We can with justice congratulate Ourselves on a year of marvellous progress, I must not leave you in ignorance of the growing counter-movement among the better-instructed Catholics. At present they have a considerable number of groups and individuals. We classify the groups as Gropers, Grippers and Graspers.

"The Gropers have a vague feeling of unhappiness and unrest. They do not in the least want the innovations We have forced on them, but they cannot shake off their life-long habit of unquestioning obedience, even when Authority contradicts itself.

"The Grippers cling like limpets to Everything They Were Taught, and reject Everything New. They are a grave menace to Us, but by introducing an occasional Truth into the web of Falsehood, We have brought about a state of paralysis, not unlike that produced by the spider on the fly selected for his next meal.



"The real danger comes from the Graspers, who not only remember with crystal clarity All They Were Taught, but grasp with equal clarity all we are trying to teach them now. What We have to prevent at all costs is the uniting of these Groups. To date, I have succeeded in keeping them apart by means of Unjust Labels. Thus We have "Supporters of Archbishop X"; "Latinists"; "Traditionalists"; "Conservatives"; "Pope's Men", and "Bishop Bas-hers". Individuals We can deal with by using Our "Cruel Labels", such as "Odd"; "Eccentric"; "Difficult"; "Old-Fashioned"; "Die-Hard", etc.

"All these types do Us a certain amount of harm by helping wavering Catholics to stay in the Enemy's Church, but if they are allowed to unite, their immense numbers will at last be revealed, and they will make a concerted attack, destroying one by one all Our Beautiful Lies. (Cries of 'No !' 'Never !' 'Down with them !')

"This, I say again, must be prevented. A Handbook of Instructions has been prepared, and Archliar Nicholas has charge of its distribution. (At this point a subdued hissing arose from the back of the hall, but Brimstone Senior instantly leapt to his feet, genuflected, and explained that the noise was caused by the escape of steam under the floor-boards). Severe penalties will be incurred by all Evil Spirits who fail to carry out the Instructions. Archliar Nicholas will hand you a copy as you leave the hall—some are a little charred at the edges, but readable. I will say, in passing, that I am aware of an undercurrent of criticism levelled against Archliar Nicholas, whose work is invaluable. I do not like it, and it is going to stop.

"The Handbook includes a Resumé of Successes during the year, so I will not take up your time with a full report. I will content Myself with mentioning the triumphantly successful Charismatic Movement. We will teach Them, fellow fiends, "Who is Lord of the Dance"! (frenzied applause).

"Some of you may not be aware of the work being done at Our Brain-Washing Depôt, Hoaxers Hall. The Hall is fully booked, and Archsneak Weevil's latest despatch mentions a 'healing service', using oil (associated of course in the minds of the Faithful with the Enemy's Sacraments). It

matters not if the anointed are slightly unwell or slightly deranged. This masterly sneakiness is evident also in another of Weevil's ideas—the use of the pascal candle at funerals. Weevil really is highly efficient (Please do something about that steam, Brimstone!) carrying out his duties at the Hall while acting as President of the local Witches' Coven.

“All this will result in further confusion and loss of Faith. As their prospectus says: ‘Those who take the Course may find it difficult to adjust in their Communities’. I find it almost impossible to believe that They have fallen for all this codswallop and bosh, but there it is! (Cries of: ‘Serve Them right!’ ‘What price Pius?’, etc.)

“Another field in which Our labours have been richly rewarded is among the Hymns. Our success here has been phenomenal. To illustrate, I will call upon Toastmaster Vulture to oblige with “When I fall on my knees with my face to the rising sun” (Vulture then gave a spirited rendering of this fine hymn, followed by ‘Fiends, fiends, glorious fiends’ before anyone could stop him).

“Before I close I will announce the ‘Devil of the Year’ Award. This year's goes to Archliar Nicholas's Apprentice, Littleskunk. (Brimstone, will you *please* do something about that steam?). It is for his work among the nuns at St. Canute's College of Further Education, which he had to take over at short notice. Under his able guidance the Sisters have progressed from black mini-skirts (I understand this is the correct expression, and I can see *all* the juniors from where I stand) to blue, and from blue to assorted garments of various colours. The last thing to go has been the veil, the sign of their ‘consecration’, as John Paul quaintly puts it. When last seen at an event at Norfolk, the Sisters were wearing battledress and carrying tambourines, only Mother Bernadette (who appeals so constantly to the Enemy We cannot even stay in the room with her), and Sister Scolastica Aquinas, who, I am delighted to say, has joined the Plymouth Brethren, being absent. The Nuns are now known as ‘Gospel People’ and are pledged to non-stop service of The Neighbour.

“Tribute must also be paid to Archliar Nicholas (Brimstone!), for his clever idea of a short service to surround

the giving of \*\*\*\*\* by Lay Ministers. I will give instructions on how best to press this everywhere. All other instructions are clearly set out in the Handbook. Fellow fiends . . . *go to it!*"

His Lordship then sat down among deafening cheers, and the singing of "What a likely story, Liars all are We"; "The Lord of the Dance" and "Rule Demoniac".

Archliar Nicholas followed with a short address in fluent Polish (which he has mastered in an astonishingly short time). "All fiends", he said, "glowed with pride at being in the service of such a Leader, whose brilliant strategy has wrought unprecedented havoc in the Enemy's Church!" He called for a vote of thanks to be passed in the usual manner, by thrashing tails on the floor.

The Meeting then broke up with scenes of indescribable enthusiasm—hand-shaking, back-slapping and even (among the Juniors), the playful setting on fire of the Senior's tails. His Lordship Himself, who seemed in splendid form, edified all present by condescending to join in from time to time, poking over-excited Juniors with His new pitchfork.

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"Further changes in 1550 included an order to remove all stone altars and replace them with tables. This was to demonstrate that the Sacrifice of the Mass had been replaced by the commemoration of the Last Supper . . . Vestments were no longer to be used (1552), and even the table was to be placed endways, so that the priest . . . should be ministering with the people and not on behalf of the people at Holy Communion".—From *Christianity in Somerset*, edited by Robert Dunning, 1975.

**Taking his cue from what can be described with accuracy as the American fiasco in Iran, Father Crane outlines his views on true development and the role that the Church must play in its attainment.**

## CURRENT COMMENT

# Development: True and False

THE EDITOR

I HAVE just finished reading the second part of Dr. Henry Kissinger's interview with the *Economist* (10/2/79). In it, he gave his views on the prevailing Iranian crisis, which was reaching its peak at the time. What intrigued me throughout were the assumptions on which his views appeared to be based. These I am inclined to dispute, some of them very strongly indeed, however unfashionable it may seem to do so.

### *Contemporary New-Colonialism*

Underlying his remarks, which were presented with compactness and practised skill was the assumption shared by so many in this country and the United States; namely, that the best interests of Iran lay in the ability of the Shah and his people to transform their country into the equivalent of a strong, materialistically-minded, modern western State; and that it was in the best interests of the United States—and, therefore, presumably, of the West—to back the Shah and his people to the extent that they persisted in this endeavour, which is thought of, presumably, as progress and development. What the whole process means, in reality, is the horizontal imposition on a people of western, multinational capitalism at the expense of their culture and their whole way of life; the conversion of their country into the status, in fact, of an economic satellite of western material-



ism and the eventual degradation of the masses of its people into a proletariat; the planting down in their midst of the equivalent of England's dark satanic mills into which their poor are fed; fodder for the profits of the few who exploit them in the name of progress. This I cannot take. I have seen the same in other third-world countries and I do not like what I see. It is not true development. What it adds up to in reality is the forced modernisation of third-world countries, supposedly for their own good; in reality, in the interests of western power. What counts are not their own best interests, but ours, with which theirs are falsely identified. Development, in other words, means their use for our purposes at the inevitable price of their values, their culture, their whole way of life. The thought of it makes me sick. It adds up, in reality, to a form of enslavement—their use primarily for our purposes. It is what I mean by contemporary neo-colonialism.

The excuse given, of course, is that, if the West were not to harness third-world peoples to its power-machine, then Communist Power would do the same; a line of thought common to those who view the world *only* in terms of East-West conflict and who find themselves, in consequence, upholding western capitalist society, with its brittle materialism, as the *only* alternative to communist totalitarianism; ready, therefore, to go along with the power-game, no matter what the price that has to be paid by the poor, particularly of the Third World. But is this so?

### *A Third Way*

There is surely a third way, based on the sound proposition that true development must grow vertically and gradually out of the culture and way of life of a people, not be imposed on them horizontally and over-night, so to say, in the interests of alien power, whether that power be to the West or the East. The duty of the two monsters who hold it is not to make the Third World their oyster, but to make their services available to its people in order that they may develop from within and on the basis essentially of what they have and with the kind of assistance from outside that will enable them to do this within the context of their own way of life and the cultural values that sustain it.

I will be told at once of course, that this is fanciful and that, in any event, Communist Power will do otherwise, filling with an oppressive totalitarianism the void left by the retreat of its western opponent. Of this I am by no means sure. There is a rising restlessness in some third-world countries which is increasingly inclined to tell the two Super-Powers to go to Hell, as awareness dawns of the real game that is being played by both. Certainly, in Africa south of the Sahara, the two Powers most disliked are the Soviet Union and the United States, who are regarded, with good reason, as imposers *par excellence*. Of the latter I have recently heard it said in Africa that, having been kicked out of Asia and South America, the Americans are now having a go in Africa and will soon be kicked out of there. The Soviet Union comes in for no better treatment as a country that is interested not in any kind of true development in the best interests of third-worlders, but only in its own aggrandisement, if necessary at their expense. Already, the tide is running against the Soviet Union in Angola and Mozambique. Those who talk about the "Marxization" of that Continent do not, I think, really know what they are talking about. I remain by no manner of means sure that, if the West stopped playing the power-game and concentrated instead on serving the best interests of third-worlders, as distinct from using them for its own purposes, the East would not be forced to follow suit. Iran is an example that should be studied with extreme care, if there are in the West any statesmen capable of recognising the significance of the religious factor, which lay and continues to lie at the heart of affairs in that country and, for that matter and to no small extent, elsewhere.

### *The Way is Open*

Against this brief background, I would suggest that the way is open now for those western countries that are ready to serve the true interests of the peoples—particularly the poor — of the Third World, as distinct from using them, often so brazenly, to serve their own. The attempt is at least worth making. The Soviet reaction to it is by no means predictable. It could be the exact reverse of what so many choose to think. The East-West game is being over-

played by far too many in the West. There are notable exceptions. I was not in the least surprised to find Andrew Young, alone among prominent Americans, universally well spoken of when I was last in Kenya, a short while ago. He is recognised as having the best interests of the African people at heart, anxious to serve those interests; in no way willing—and rightly so—to see their Continent turned into a confrontation-point and eventual killing-ground for the Super-Powers, with its people regarded as no more than pawns in their crazy game.

The opportunity, then, for positive action in aid of true development is there in the Third World. The real question is whether it will be taken; which means, in fact, whether the West is possessed of the values which will enable it to do this. Is it capable, in other words, of turning from the power-game to the totally disinterested service of third-world peoples for their sake and for their sake alone? This means steady growth out of what they have and without detriment to their values and way of life; a growth that has its roots in themselves and is in no way the horizontal imposition on them of an alien system overnight.

### *Learning from the Enemy*

The change of heart called for is obviously great. It cannot come all at once; it needs to be worked for. A beginning might be made with the realization that, in the longer run, Communist Power will be overcome far more effectively by positive action in aid of true development in third-world countries than by the imposition on them of an alien system benefitting basically only ourselves. Let us learn from the present situation of the enemy. Had the Soviet Union, for example, aimed unobtrusively and sincerely at the material betterment of third-world peoples at the grass-roots, its position now, in Africa for instance, would be immensely strong. Instead, it has sought since the late fifties to supply them mostly with military hardware to be used ultimately in its own interest. And where has this process got it? So far as I can see, practically nowhere. Its losses in Egypt have been immense and it is now *persona non grata* in that country. The same applies to Somalia, whose army it trained and armed and whose

harbour at Berbera it took over, modernised and stockpiled and turned into a vast base. All this has gone. The story, in one form or another, has been repeated in Ghana, the Central African Republic and the Sudan. On the "credit" side today, where the Soviet Union is concerned, there stands Ethiopia alone and I would venture the prophecy that the strong Soviet presence there will not remain for long. But the story would have been quite different had the Soviet brought effective aid instead of arms when famine struck Ethiopia a few years ago (a famine which still remains); had she helped the Somalis to make the desert bloom and the Sudanese in the South to harness the waters of the Nile to freshen their parched land. In fact, the Soviet Union did none of these things. Its representatives have spent their time stirring up trouble in aid of their own interests and one after another the trouble they have stirred up has blown up in their faces. In Mozambique, at the moment, their puppet, Machel, is a desperately frightened man, and his country an economic mess. In Afghanistan, a whole continent away, their stooge who rode to power on the back of the revolution they mounted is in the same situation. And you may be sure that in Iran, with the Ayatollah in power, they will get small thanks for having helped to put him there. This revolution, too, whose fires they have helped to stoke from the sidelines, will blow up in their face if they attempt anything further, as it has just blown up in the face of imposed western materialism. It is an interesting and, in many ways, consoling reflection that a bearded old religious leader of seventy-eight has blown to pieces the whole imposed apparatus of western power in a matter of months. He has kicked a great hole right through the sophisticated machinery of the American State Department, and the State Department still does not know what to make of it. Neither will it know until it begins to shed its secularism and bring to its dealings with peoples overseas a minimum of intelligent thought and consideration for their own true interests. Where, precisely, one may ask again, has the Soviet Union's blatant use of third-world peoples got the masters of that country; where, indeed, has it got them where the Satellite States of Eastern Europe are concerned? Does anyone see a permanently



stable situation there? What guarantee is there, then, that, if the West, by some miracle, ceases playing the same game in the Third World in different form, the inevitable result will be a Soviet "take-over"? What lasting take-over has the Soviet achieved so far in the whole area? None, so far as I can see. But how different the story would have been had the Soviet Union offered aid, not guns, to the peoples of the Third World in support of their own best and true interests. The same applies to the West. Then, why not let the West try?

### *Change of Heart Tactics*

The door, as I have said, is open. What is needed at base, as I have said also, is a change of heart, though I see no reason why a change of tactics should not be advocated in the first place, for the change of heart will take time and will prove a long business; but come it must, if the true interests of third-world peoples are to be served and not frustrated by the countries of the West. Two lines of approach, it would seem, are necessary. Within each the Church has a most significant part to play. In the first place, clearly, there must be a drive against materialism at home; particularly, I would suggest against an industrial form, which confuses efficiency with size, technological achievement with economic and social well-being, and dehumanises men and women in the process, offering them, by way of compensation for what is, in effect, the corrosion of their dignity, the bread and circuses of the social-service State. What you have here, in this domestic field, as it affects the individual citizen and his family, is a parallel of the monopoly-capitalistic structures imposed on the peoples of the Third World abroad. Those long subjected and now reconciled to imposed state-welfarism and overweening industrial size that alienates at home, will see no harm—on the contrary much good—in the imposition of a structure bringing similar depersonalization abroad. They will regard as beneficial that which is, in fact, an unmitigated disaster because incapable, by reason of their own accepted materialism, of recognizing as disastrous the materialist mess of their own lives. By contrast, the struggle, then, for the re-establishment here of a human because responsible and truly participatory citizenship cannot be without its

effect on the third-world policies of the West. A people that realises the meaning of self-reliance because its life is set within a social and economic framework that sustains and encourages it, will be slow to encourage policies abroad that deprive third-world peoples—in the interests of western power and in the name of bogus progress—of the true benefits they themselves enjoy within an economic and social system that makes the recognition of their dignity as human beings its first charge. It is very difficult for me to see how any government responsible for such a system at home could be responsible for the promotion of its opposite abroad in any shape or form. It is equally difficult for me to see how any government that attempted to do so would long remain in office.

### *The Church's Part at Home*

What is needed, then, is propaganda — negative and positive — in favour of a social and economic order that makes recognition of human dignity its first priority. Here, surely, the Church has a most significant part to play, for the whole concept of such a society is set deep within the heart of her social teaching. It is time it was taken seriously—in the first place, by those in authority within the Church in the United Kingdom. It is all important that they should grasp, at this time, its particular relevance to the contemporary British scene and that, having grasped it, they should speak with authority concerning it. Simultaneously, they should insist that it should be taught firmly and well in the seminaries, in all Catholic Secondary Schools and in Teachers Training Colleges. The time is passed long since when so grave a matter could be left lightly to a brave few who, at great cost to themselves, have struggled so hard and in the face of general indifference, to make known the Social Teaching of the Catholic Church. It is high time that its systematic inculcation at all relevant points within the Church in this country should be recognised as a matter of pressing need; not just something to which Bishops and Religious Superiors pay court or tolerate—as so often in the past—with light-hearted benevolence. So pressing is the present need that it merits understanding episcopal attention at the highest level; attention that is based on intelli-

gent consultation with those aware of the need and with a view to making known the basic right of every human being in this or any country today; which is that he should be regarded and treated by public authority and private—in the economic, social and political world—in a manner that is compatible with his dignity as a human being and which insists, in consequence, that he should be enabled to set his life within a social and economic and political framework that makes the upholding of that dignity its first charge and that is set in the direction of giving it expression in a manner of life that is truly self-reliant and responsible.

### *The Demand of Natural Justice*

This is what natural justice demands for the people of this or any country. The implementation of this demand is, therefore, what the Church should call and work for in the name of justice. If she is to do so successfully—I speak of the Church in the United Kingdom—she must adjust the stress of her present effort in the direction of equipping herself for its pursuit. She is able to do this, for she has the means. The immediate problem is one of their reallocation, with this pressing need in view; her effort in the direction of justice and peace should begin here in this country, if it is to prove truly beneficial overseas—something, at present, that is insufficiently understood, I would say, by the members of the Commission bearing that name. Finally, all the words in the world will be useless unless the Church herself practises what she preaches; which means, in effect, that her priests and religious particularly must set their life-style against the materialist tide of the moment and bring it closely into accord with that of those—particularly the poor—on whose behalf their plea for justice must, in the nature of things, be specially made.

### *The Church's Part in the Third World*

Abroad, in the third-world countries already coming under the yoke of western monopoly capitalism, the Church must be courageous and outspoken in her defence of the poor who are exploited under such a system, exploited and proletarianized, as is most obviously the case in too many of the great cities of independent Africa today. This kind

of effort will cost the Church a great deal, but she must make it in season and out of season and at no matter what cost to herself—unless she wants to present in Africa and the Third World the picture she has presented and continues to present in Europe and the United States; that of a bourgeois Church that attends on the poor, but in no way really takes them in brotherhood to herself. The particular task of the Church in the social field, in the Third World especially and in the years that lie ahead, is not only to defend the poor against exploitation from Right and Left; but through the force and energy of her social apostolate to radicalise in their favour—and in the direction demanded by Catholic Social Teaching—the whole shape of developing society. Details cannot be gone into in this context, but two things need to be said. The first, once again, is that she can only do this successfully to the extent that her priests and religious share their lives with the poorest and thereby give witness that there is within them no remaining shred of the kind of hypocrisy that preaches one thing and practises another. Furthermore, and secondly, this can only mean—in the case of indigenous clergy and religious as well as European missionaries—a formation that turns them away from the kind of desire for position and power that far too many of them have now; and turns them instead in love to the least of their brethren, the poor, to share their lives with them. This is what is needed above all in the Third World—a priesthood that foregoes any kind of privilege; any desire for power; any manoeuvring in aid of a clerical caste; but goes out quite simply to all in open and unaffected love. This is the prime need, not only in itself because deep in the Gospel message, being indeed, what Our Lord did himself; but because, in fact, no power on earth—to Right or Left, Capitalist or Communist or what have you—can long stand against it. The answer to the problem of true development in the Third World is there basically—in the capacity of its priests, there as elsewhere, to forget themselves and share their lives with their brothers for Christ's sake. Let them do that alone and the rest will follow. It is as simple to say and as difficult to execute as that. It remains essential. Without it at base the rest, I think, can only be failure.

## *Impetus from Puebla*

The whole of this suggested programme, of course, will be given immense impetus by the Document about to be issued by the Conference of Latin American Bishops at Puebla. These lines have been written two days before its expected publication. By all accounts the Document the Bishops publish will be rightly radical in its demand for justice for the poor; at the same time, set well within the guide-lines of Catholic Social Teaching, which is itself extremely radical, whilst remaining faithful to the doctrinal teaching of the Church. This is precisely what Pope John Paul called for in his opening address to the Conference, as I have already indicated in this month's Leader and as will be plain to those who read without bias his opening address to the Conference, which is also published. It remains for the Bishops in other third-world countries—and also here—to follow the South America example. Let them do this with all the energy and courage they can summon and the future of the poor particularly—and, with it, that of the Church in the Old World as well as the New—will be well on its way to assurance.

### **“PRIEST, DEAR”**

Father John McKee, Author of several books has recorded this tape cassette, the title translating “*Soggarth Aroon*”. It is a rich plum-pudding of a talk, with stories of priests for sultanias and joy in the priesthood for seasoning. He deals with two issues, the first the modern suggestion that the old image of the priest must go—and shows Whose image that is. Then he turns to his late Mother's words; “You priests no longer touch our hearts” and traces the cause of heart failure in the Church. He will touch *your* heart.—Available from King's Land Cassettes, 1 Wood Green, Salhouse, Norwich, England; £1.50 (post free in U.K.).



**Boleslaw Piasecki died in January of this year, 1979. His attempt to subvert the Catholic Church in Poland through his organization, Pax, was a dismal failure. Former colleagues of his are as likely to fail again in their present, somewhat ridiculous attempt to downgrade Pope John Paul II in the eyes of Poland's Catholics.**

# The Passing of Piasecki

CZESLAW JESMAN

**I**T would be naive to imagine that the election of Pope John-Paul the Second, amidst such universal rejoicing, has led to any agonizing reappraisal on the part of Soviet Communist Power with regard to its basic attitude to religion in general and the Catholic Church in particular. The members of the Politbureau in Moscow are pragmatists, even though they never admit in public their major errors in judgment. Stalin could inquire contemptuously about the number of army divisions available to the Papacy. Brejnev and his entourage, whose membership at the present moment is important in view of the fact that the ruling Soviet despot appears to be on his dying legs, would never have formulated such nonsense. The "Pimen-Nikodim" formula for diversion has had to be abandoned as a result of Pope John-Paul the Second's election to the Papacy. In consequence, Gromyko, probably the most intelligent and certainly the most durable member of the present Soviet leadership requested an audience with the present Pope and, in all probability, proceeded to bore him for two hours. The press communiqué that followed stressed the fact that Gromyko was surprised and upset by the fact that the Pope spoke to him in Russian: this time, the old ploy of Soviet diplomacy, which makes full use of the opportunity for subtleties and innuendos provided by the employment of interpreters, could not be brought into play. Similarly, in Warsaw, Gierek, the Soviet shop steward of the "Polish People's Republic", requested an audience of

Cardinal Wyszyński, the Polish Primate "to discuss pressing current matters". They conversed in Polish.

A good deal of water has flowed under the bridge since Cardinal Wyszyński was arrested for his refusal to accept control over the Catholic Church's public statements in Poland by the Communist Government of that country. Bishops Bednorz, Adamski, Kaczmarek, Bieniek, Baziak, Rospond and Baraniak received stiff sentences for the same "crime". Bishop Klepacz, who acted as spokesman for those of the Polish Hierarchy who were still at liberty, was a weak man susceptible to the pressures and blandishments of the malevolent, pseudo-Catholic organization, Pax. This situation obtained from 1953-1956.

### *Piasecki : the War Years*

At this juncture, a short summary of the career of Bolesław Piasecki will not be out of place. Rather appositely, he died in January of this year, 1979, after a prolonged illness, just as the first major campaign of Communism against the Catholic Church in Poland—a campaign that was waged through the state and party organs of the "Polish People's Republic"—was finally lost; which is not to say, of course that the end of the war is yet in sight. It never is where Soviet Communism is concerned. But, from the perspective of a quarter of a century, there can be no doubt but that Operation Pax was a major engagement and that Piasecki devised its strategy and acted as its commander in the field.

Piasecki was a dynamic and forceful person, something of a political con. man on a national scale. He was the son of the one-time head of the Montelupi Prison in Krakow; and he professed a radical nationalist ideology whilst believing firmly and genuinely that he was destined to become the leader of the Polish Nation. His powers of persuasion were considerable. Before the Second World War he managed to convince his country's two most influential statesmen—Marshal Rydz-Smigly and Colonel Koc—that he exercised an immense influence over his own generation and that his fascist-type organization would lead the youth of Poland in the storm that was coming and that could be discerned easily enough as it loomed behind the western

horizon. He proclaimed for himself and his followers an affinity with Italian Fascism and had direct access to Mussolini. The relationship that followed was to come in useful during the war years. Outwardly "Falanga" was all Piasecki said about it, including its rabid anti-Semitism. In fact, its influence on Polish youth was infinitesimal.

After the fall of Warsaw, Falanga remained in the open hoping for some positive proposals from the Germans. The Gestapo, however, had no use either for Piasecki or for his men. Hitler needed no Polish rump State. The candidate for the Polish Fuehrership was arrested and, together with those members of the Falanga the Germans managed to catch, was about to be sent to Dachau. Piasecki, however, managed to sound the alarm to a friend of his, the wife of a shady Polish ex-diplomat, Gawronski. Mrs. Gawronski was an Italian and well connected with Mnssolini and his close collaborators. Il Duce intervened forcibly enough to have Piasecki and some of his followers released. Piasecki then organised yet another extremist and semi-terrorist group called "The Confederation of the Nation". Under his command it moved into the Soviet-occupied part of Poland and proceeded to attack stray Soviet army units. In 1944, the group co-operated with the Home Army fighting the invading Soviet troops in the Nowogrodek region. In 1945, Piasecki was caught by the NKVD.

### *Pax and Power*

Immediately after his capture Piasecki proceeded to write an extensive report on the situation in Poland and, in particular, on the most effective ways of neutralising, with a view to wrecking eventually the Catholic Church in that country—from the inside. He insisted that external persecution would only breed martyrs and be, in consequence, counter-productive. On the other hand, manipulation from the inside of sections of the clergy and laity, worn out by six years of war and two brutal and hostile occupations, would be effective. The first thing to do was to make it quite clear that the Soviet Union had arrived in Poland to stay and that, not content with Poland, Communism would conquer the rest of Europe. This, he said, would produce the desired result. Piasecki was persuasive

enough to convince General Ivan Serov, at that time NKVD overlord of Poland, that there was a great deal in his argument. Somehow or other he managed to gain access to the all-powerful Beria, Soviet head of the whole NKVD apparatus. From Beria he obtained all the material means necessary to implement his programme. He was given the go-ahead. In no time, he became the wealthiest entrepreneur, as you might call him, between occupied Berlin and Vladivostok. His organization "Pax"—dedicated to the penetration and corrosion of the Catholic Church in Poland from within—was no less than a State within a State. He flaunted his power, which he loved, and his riches in the most ostentatious way. The books and papers published by Pax and aimed at the corrosion of the Catholic Church gained the distinction of being placed on the *Index Librorum Prohibitorum*, which was still in existence at that time.

### *Survival and Eminence*

By far the greatest and most astonishing feat of Piasecki is to be found in the progress he made after the year 1956. By that time it had become clear that the attempted Pax take-over of the Church in Poland was a dismal failure. Materially speaking, of course, the Catholic Church had been badly and irretrievably mulcted. But Pax-sponsored organizations such as that of the "Peace Priests", along with various social and quasi-charitable offshoots of Piasecki's General Headquarters, ceased to signify, even as a refuge for otherwise unemployable members of the Catholic intelligentsia. Yet, despite this failure, the economic structure of Pax continued to survive, as did also the general fear that Piasecki himself inspired. By inscrutable decree of the Kremlin he remained on at his post as a kind of perennial mixture of heir-apparent and heir-presumptive rolled into one; the kind of renegade who was prepared to have the Soviet tanks rolling into his country at the drop of a hat—and, with them, supreme power for himself. As such, he was, in his later years, more dangerous to the ruling clique in his country than he was to the Church. The latter seemed no longer to interest him. His material means continued to be unlimited. The problem was that of

picking the right moment. Gomulka, the puppet Premier of Poland, nominated him a deputy to the Sejm or Parliament of Poland; Gomulka's successor, Gierek, made the Fuehrer of Pax a Member of the Council of State. As such, you might say, he added up to one-tenth of the Collective Head of "People's Poland". The "right moment" still tarried, however. Piasecki retained all his power, but his health began to break down.

### *Anti-Wojtyla Underground*

After the dramatic Conclave, which placed the Cardinal Archbishop of Krakow on the papal throne, Piasecki tried his hand at organizing an "anti-Wojtyla" underground in Poland. Some dormant Pax groups like the "Christian Social Association" headed by Kazimierz Morawski, along with a similar organization, "Znak"—led by an ambitious acolyte of Piasecki called Janusz Zablocki—suddenly came to life; or, rather, were brought to life. They do not exactly criticise the present Pope for "having left his flock for the sake of the highest dignity in Christendom". What they imply is that the Church in Poland must now rely on itself alone and in the first place. Zablocki of Znak is an intimate friend of Kakol, the Head of Church Affairs in Poland under Gierek, the present Communist boss of that country. Recently, he was elevated to a leading cabinet post. Up till then he had been no more than the middle-range head of a department. Kakol, incidentally, is on excellent terms with Majewski and Rode, two renegade bishops, who are joint heads of the so-called "Polish Catholic Church in the Polish People's Republic". This organization, with a membership of no more than twenty-five thousand, is a branch of the schismatic "Polish National Church in the United States" and is vastly endowed from this source. The yearly subsidies from the American brethren to Majewski and Rode's organization amount to some three million United States dollars.

Additionally, there are, in Poland, two varieties of the Mariavite Church, which broke away from the Catholic Church at the beginning of the present century. Before the First World War, it enjoyed the special favour of the Russian Administration over Poland, which saw it as a



useful diversionary factor in the relentless war it waged against the Catholic Church in Poland. Today, as one would expect, the Mariavites are treated very well by the Gierk Administration.

### *The Present Plan*

It would seem that, at present, the Communist Government of "People's Poland", after a short period or disarray that followed the election of Cardinal Wojtyla to the papacy, has decided that the most sensible attitude for it to adopt towards that event would be to deplore publicly the "loss to the nation of the services of so eminent a Pole", whilst, at the same time, sprucing up the moribund internal diversionary bodies within the Church, such as those founded by Pax. For these, recruits are needed. It is well known that the Catholic University of Lublin, for example, is stiff with Communist informers seeking out promising material among any weak and bemused students who may be there. Moreover, Pax has not only managed to survive for so long, despite the failure of its primary enterprise; but, during the time of its survival, it has set up an Information and Documentation Centre, along with a Social Studies Unit, which will be put to good use during the forthcoming campaign. Additionally, Morawski, who heads the "Christian Social Association", an off-shoot of Pax, intends, with the warm approval of Kakol, to set up a "Christian Unity Centre".

But Boleslaw Piasecki—the man for whom this might have been the "right moment"—is dead. And he had lost the original "big game" against the Catholic Church before he died. With him gone, against a background of failure in his campaign against the Church, his successors are bound to trim their sails and wait for a sudden change of fortune. It is difficult to see where that will come from. Meanwhile, their crass opportunism remains unchanged.

**“Loyal Catholics, in dutiful and loving obedience to the Holy Father, and in jealous regard for the Sacred Ministry, must firmly resist any movement whose ultimate aim is the further downgrading of the priestly office. On the contrary, we must work and pray for the total restoration of its integrity most fully expressed in offering the Sacrifice of the Mass”. The Author of this article, himself a convert from Anglicanism, concludes it with these words. His article is in comment on them.**

# Holy Orders and Convert Married Clergy

WILLIAM BATHURST

**T**ODAY there is a movement in the Catholic Church for convert married clergymen, who so desire, to be ordained to the priesthood. At the present time dispensation is occasionally granted by the Holy Father for this to be done, but it is strictly limited to a few men who will not be involved in ordinary parochial ministration. This issue must not be confused with the admittance of some married men to the permanent diaconate.

I myself am a convert married clergyman, but I would in no way welcome an open dispensation to ordain to the priesthood any who are in a similar situation to myself. I hope I may here be excused a brief personal digression, for the reasons for my objection, in part, arise from my own pre-conversion experience.

Before my conversion to Catholicism eighteen years ago, I had served for some twenty-five years as an Anglo-Catholic priest. Although I was, of course, painfully aware that my orders were not recognised by the Holy See, I believe I had then—like many of my brother clergy at that time—a deep realisation of the meaning and significance of priesthood. Doubtless some cradle Catholics may find this

difficult to understand in a "Protestant" setting, but I can assure them that it is a fact.

I had not, however, taken any personal vow of celibacy, and, in due course, I married a woman who completely shared my own religious beliefs. She regarded it as her first responsibility to be a good wife to me, and, when the time came, a good mother to our children. She proved herself to be all of this, and was to me myself a constant inspiration and comfort. At the same time she studiously avoided assuming a privileged position in any parish in which I was serving. I make these points simply to illustrate that our domestic situation was as near perfect as it is ever likely to be for a married clergyman.

And yet, as the years passed, both my wife and I myself came to the same conclusion. It was this. As a priest it was my vocation to represent and to act on behalf of Christ our great High Priest. The Church is His Bride, so I, too, was married to the Church. We realised that this underlying belief necessarily created a division of loyalties between the claims of my family as a husband and father, and the wider family of the Church in which I regarded myself as a spiritual father; a dichotomy which appeared to brook no solution.

This dilemma is light-heartedly illustrated by the following story: A be-cassocked Anglican priest met two small boys in a London street. One of them greeted him politely with a "'Morning Farver." When he had gone, the other boy turned scornfully to his mate, "He aint no farver, he's got five children!"

When in 1960 my family and I were converted, I fully realised that this meant the end of my specifically priestly life, for in the Catholic Church the priesthood was not compatible with my married status. It would be fooling to pretend that this did not involve difficulties of adjustment, yet this was, I felt, a small price to pay for a pearl of such great price. So much for my personal testimony.

To return to the wider issue. No one suggests that the law of clerical celibacy is the law of God; indeed the law and practice of it have varied in the history of the Church. Yet from early times, men who had already received the priesthood could not marry, and this is still the law for the

Eastern Church, where, however, married men may receive Holy Orders.

In the Latin Church there is not this measure of permissiveness, and Pope Paul VI made it plain that he had no intention of relaxing the current rule, except in the rare instances mentioned at the beginning of this article.

This law of the Church is not, as some would maintain, a negative thing. It is, rather, the taking of a positive vow to remain in perfect and life-long chastity, for the sake of God and the Kingdom of Heaven. Christ Himself has given the state of celibacy His Blessing.

This vow is not selfishness, nor is it a fleeing away from the responsibilities of married life, but it is a decision, freely made from the love of God, to care only and unreservedly for "the things that belong to the Lord." St. Paul points out that a married man must concern himself with the things of this world, the better to serve God. The Catholic Church requires celibacy of the clergy, secular as well as religious, in order to let all men see that the priest is the minister of God and a father of souls.

In this post-Vatican II period there has been a serious erosion of Catholic doctrine. That this erosion has been unofficial does not make it any less dangerous, especially as Authority has done little positively to check it. Holy Mass, for many centuries the fulcrum of the Catholic's devotional life, has been the chief and most obvious casualty.

At the Reformation those who broke away from the Church turned the Holy Sacrifice, offered daily for the living and the dead, into a Communion Service. The post-Vatican II "reformers" have done precisely the same thing, but they have elected to subvert the Church from within, and no one has said them nay.

Quite rightly the Second Vatican Council stressed the priesthood of the laity; a doctrine which had always been implicit, but which, hitherto, had suffered from a measure of neglect. But this was in no way intended to diminish the unique nature and significance of the ministerial priesthood. Unfortunately, in practical terms, the priest is ceasing to be regarded as the "Alter Christus" who offers the Holy Sacrifice, but rather as the one who merely "presides" over the Eucharistic Rite.

All this has led to an erosion in the minds of many clergy and laity of the inherent character of the priestly office. As a direct consequence, there has been a serious reduction in vocations to the Sacred Ministry, and many priests (who have come to regard their priesthood as superfluous) have requested laicisation. This "merging" of the priesthood into the laity is often illustrated today by the growing practice of priests electing to dress as laymen, and also the increasing demand that the secular clergy should be free, like their lay counterparts, to marry and rear a family.

One cannot help feeling that it is this last named demand which is behind the movement to allow the ordination of all convert married clergy, for a general dispensation for them might well be regarded as a first important step towards the total abrogation of the present celibate rule for secular priests.

Loyal Catholics, in dutiful and loving obedience to the Holy Father, and in jealous regard for the Sacred Ministry, must firmly resist any movement whose ultimate aim is the further downgrading of the priestly office. On the contrary, we must work and pray for the total restoration of its integrity, most fully expressed in offering the Sacrifice of the Mass.

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### CORRECTION

On page 101 of the February issue, in the article entitled "Catholics in the Soviet Union", a line half-way down the page read "a number of West Ukrainian Orthodox clergy are obviously 'corrupt Catholics' ". It should have read, "a number of West Ukrainian Orthodox clergy are obviously 'crypto Catholics' ". Apologies to the Author and readers.

—Editor.



# Book Review

## THE RUSSIAN MYTH

**The Russian Mind** by Ronald Hingley; Bodley Head, London, 1978.

I have known two Russian brothers, who were devoted to each other, paragons of brotherly love. They lost sight of each other during the Civil War in their country. Each suffered the loss of the other acutely, for each felt, deep down in his heart, that the other had been killed by the Bolsheviks. In consequence, they made the lives of their friends and relations hideous with bouts of heavy drinking, protracted spells of black suicidal moods and a general, deep sense of bereavement bravely, indeed gaily borne. In actual fact, both of them were living peacefully in exile, practically next door to each other, one in Paris and the other in Brussels.

I had another good friend, a very distinguished Russian and a General in the French Army. He had been a bosom friend of my father and my own good friend and mentor in good times and bad. Then, one day, he retired from the army and, quite literally, disappeared. Members of his family, who were devoted to him, and his numerous friends, including myself, searched for him all over the world. All we know is that he was last seen in Marseilles about ten years ago. By now, he would be just over seventy years old. During the whole time of his disappearance, not a line has been received by his cousin, the reluctant holder of his goods and chattels, including his St. George's Cross, earned for exceptional bravery on the field of battle when he was not quite sixteen, having passed himself off as eighteen in order to get into the Russian Army.

Most of those who have had any dealings with the Russians are bound to have come up against blank walls of this kind from time to time; situations that cannot be explained in terms of elementary logic or common sense. Dr. Ronald Hingley, Oxford lecturer in Russian and an eminent *congnoscente* of Russian literature, has set himself in *The Russian Mind* the formidable task of explaining this and similar Russian attitudes, above all with regard to

what might be termed normal human relationships. He has succeeded brilliantly. In fact, he has achieved the near-incredible of making the Russian Mind both credible and intelligible, if not necessarily endearing. Dr. Hingley, withal, loves the Russians, but he has no time for those who may be described as Soviet or Russian "fanciers"—all the way from the Webbs to Sir Bernard Pares. This is not carping. Hingley's explanation of the three-graded Russian concept of the lie is an incisive and cogent piece of analysis, which is, at the same time, benevolently humorous and often extremely funny. I doubt whether many Russians would appreciate it.

All, however, is not fun and games. The grim, threatening and ever-lengthening shadow of the Soviet Russian presence is just as impassionately detailed and meticulously documented. Russian oscillations between anarchy and rigid tyranny, irrespective of the political form of either, have never been presented better in any European language. The oscillations themselves constitute the tragedy of Russia and, indeed, of the world. At the same time, nothing is taken from solid and splendid Russian achievements in many fields of arts and sciences, gush and lies aside. Pushkin wrote a ditty to the effect that :

"One could be a man of parts  
And yet concern oneself with the cleanliness  
of one's nails".

Reference was to a comparatively quiescent period of Russian history. To paraphrase the poet, one could be today both a mass murderer and an enthusiastic collector of vintage cars.

The author of this splendid book, for all his extraordinary perception and total lack of English insensitivity with regard to Russia, is often baffled by the Russian mind. Who would not be? He blames the centuries-old, contemptuous overlordship of the Tartar "Ig" over the Russian princes as the principal source of Russian woes. Perhaps the Manichean Heresy which percolated into Russia from Bulgaria, together with the deadly assumption of the "Third Rome", had something to do with it. The *Recollections* of Father George Shavelsky, last Head Chaplain of the Imperial Russian Army and Navy, published in Russian in New York by the Chekov Publishing House in 1954, is,

unbeknown to itself, a good illustration of this theory. Neither should St. Josophat of Volokolamsk, who appeared, at least by implication, to believe basically that the Devil could be converted, ever be forgotten by those who have to deal with anything Russian.

Dr. Hingley's book should be compulsory reading in many of this country's institutions, beginning with the Defence College. I very much fear, however, that it will be forgotten conveniently and by-passed in the very places where it needs most urgently to be read.

*Czesław Jesman.*

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### JESUIT BISHOP

Since the beginning of 1975 Joseph Korec, a Slovak bishop whom the State has forbidden to continue in his "profession", has been earning his living in the warehouse of the Tatrachema firm in Bratislava. Although his health was already broken owing to a previous stay in prison, he was first put to work in the firm's chemical department. He was later transferred to the warehouse because the high concentration of petrol fumes in the workshop caused a recurrence of his lung trouble.

Korec is a Jesuit. The Society of Jesus like all other orders and congregations was dissolved and proscribed by the government in 1950. Korec has been employed as a workman since that year. He was arrested in 1959 and condemned together with other religious to 12 years imprisonment for "secret contact with other former Jesuits", "hatred of the socialist régime" and "counter-revolutionary activity". Towards 1965 he was prematurely released for health reasons. At an unknown date he was clandestinely consecrated bishop. During the "Prague Spring" (1968) he was rehabilitated. In the years that followed he was not allowed to carry out his duties as a bishop. The State authorised him to act as chaplain to a group of nuns working in a children's clinic in Bratislava. He was held in great esteem by the catholic population. During his stay in the sanatorium many persons came to visit him. But he was again isolated from the faithful. On 1st January 1975 his "permit" for his pastoral activities, already greatly restricted, was finally suppressed.

—From "Aid to the Church in Need"